Mississippi

1826

Lacking

21

MINUTES

OF THE

1827

Mississppi

BAPTIST ASSOCIATION,

HELD IN WOODVILLE,

OF THE

19, 20 *AND* 21, *OCTOBER*, 1827.

CHISHOLM & KING,
PRINTERS.

THE introductory discourse was delivered, according to appointment, by Elder CHARLES FELDER from 1 Cor 15 57, after which Elder COURTNEY prayed, and the names of the Messengers, from the several Churches were called, and enrolled, as follows, viz:

CHURCHES } MESSENGERS.	Baptised.	Rec'd by Letter	Restored	Dismissed.	Excluded.	Dead.	Total	Contributions.
Bethel, { D. Calliham, Jacob Creath Jr,	33	5	0	2	1	0	89	$ 5
N. Providence, { Wm Longmire. M. Robertson,	11	2	2	3	1	1		5
Zion Hill. { Charles Rhodes, Wm Bird,	6	1	0	3	0	0	73	5
Shiloh. { J. Walker, D Huse,	4	0	0	1	1	2	41	5
East Fork { Charles Felder, J. C. Wilson,	2	0	1	1	0	0	27	3
Percy's Creek }								
Hepzibah, { Ezra Courtney, D Felps,	9	4	0	0	0	1		6 75
Mar's Hill, { James Cane, John Pettis,	0	2	0	0	1	1	22	3
Jerusalem. } J. Swerengin.	1	0	0	0	0	0	33	4
Feliciana, { Wm. Pack. Charles G. Hatch.	12	4	0	1	0	0		6
Mount Zion, { Asa S. Mercer, Thos. Swerengin,	4	4	0	0	0	3	29	3
Ebenezer. { J. Mumford, Robert Poole.	0	0	0	2	0	3	20	2 50
Pinckneyville, }								
Gallilee, { B. Thompson. J. Birmingham,	2	0	0	0	0	1	14	2

Churches } Messengers.	Baptised.	Rec'd by letter	Restored.	Dismissed.	Excluded.	Dead	Total.	Contributions.
Sandy Creek } A. Erwin, } H. Patrick,	3	0	0	6	2	0	46	3
Salem. } Bagley R Quin.	22	5	2	0	0	1	47	4
Tolbany. } R. Beavers, } T. Packston,	2	0	0	0	0	0	13	
N Hope. }								1 62 1 2
	131	27	5	19	5	13	454	$58 87 1 2

After calling and recording the names of the Churches and Messengers, Brother Felder was chosen Moderator, and Brother Charles G. Hatch, Clerk.

The church at Tolbany having been constituted, since the last Association, presented a letter, requesting admission into the Association, which was readily acceded to, and was manifested, by the extension of the moderator's hand to her messengers.

Visiting brethren and corresponding messengers were invited to seats in the Association.

Elders Cooper and Marsh, delegates from the Union Association, were present with a number of copies of their minutes, and took their seats.

Elder Brakefield, the delegate from the Pearl River Association, was present with copies of their last minutes and took his seat.

The circular letter was called for, read and referred to the committee of arrangement, consisting of the moderator and clerk, together, with brethren, Cooper, Marsh, and Creath.

The brethren appointed to write corresponding letters, were Creath, to the Pearl River Association, Hatch to the Union, and Huse to the Louisiana.

The Association then adjourned, until Saturday morning, 9 o'clock, A. M. *Prayer* by brother Marsh. Saturday morning the Association assembled agreeably to appointment. *Prayer* by the Moderator.

The report of the committee of arrangement was called for, read and accepted, with an inconsiderable alteration.

The circular letter was recommended, and adopted, after the erasion of a few sentences.

Corresponding letters were called for, read, and sanctioned.

Brethren Felder and Creath were appointed messengers to the Union Association. Brethren Felder and Cane to the Pearl River—and Irion and Paxton to the Louisiana.

Elders Courtney, Ranaldson, Andrews, Felder, Irion, Cane and Creath, were appointed to attend the State Convention.

The Churches at St. Francisville and Sharon, having mutually agreed to become one Church, and assume the name of Feliciana, and having signified the same to the Association, by their letters and messengers, they were accordingly recognized by this name.

Brother CREATH was appointed to write the next circular letter, to preach the introductory sermon, (in case of failure Elder COURTNEY,) and to superintend the printing, and distributing, 500 copies of the minutes.

The first day of January, 1828, is recommended as a day of humiliation and prayer, to the Almighty, for his blessing upon the churches of this Association.

The Association considering the too general abuse, of the day, of American Independence, does most earnestly request the churches, to assemble, on that day, at their respective meeting houses, for the purpose of prayer, praise and preaching.

The discontinuance of the semi-annual meetings was recommended, and the Labourers are solicited to labour, among the destitute churches.

Brethren WALKER, QUIN and MUMFORD, were appointed a committee of finance, and reported that after the current expences of the last year, they found in the hands of the Treasurer, $29 75, and, that the amount of contributions this year, was $58 87 1 2, which sums added, make $88 62 1-2, now in the hands of the Treasurer.

The churches are requested to specify, in their letters the number of white, and coloured members; the total number, &c.

The next Association will convene at Zion Hill, on Friday preceding the third Lord's day in October, 1828.

Brethren BREAKEFIELD, COOPER and COURTNEY, addressed the people on Saturday; and those appointed to address them, on the Lord's day, were, NEWLAND, MARSH, COOPER and CREATH.

The Association then adjourned. *Prayer* by Brother CREATH.

[Signed] CHARLES FELDER. *Moderator.*
CHARLES G. HATCH, *Clerk.*

On the Lord's day the assembly was large and orderly, and after the usual exercises, the Association took the supper.

[CIRCULAR.]

THE MISSISSIPPI BAPTIST ASSOCIATION, TO THE CHURCHES THEY REPRESENT:—

BELOVED BRETHREN,

BEING taught of God to love one another, you know how pleasant it is to dwell together in unity. The church, when divested of the trippery of the world—of the gay habiliments of pride and folly, and appearing in her true, original character, is most glorious to behold. To see her stedfast in the apostles' doctrine and fellowship, in breaking of bread and in prayers, with one accord, with gladness and singleness of heart praising God, is an animating prospect to the friends of Zion. Such ought we to be, in all holy conversation and godliness, co-operating in the gospel for the glory of Christ's kingdom, and for the salvation of men. And in every good work, we should have special regard to the time, and means, and manner of its accomplishment.

We have reason to thank God for many and great privileges, while we live and move in a sphere of action that may be useful to our fellow-beings. It is our pleasure once more to address you, and in this letter we wish to suggest a few thoughts on DOMESTIC DISCIPLINE, as a subject of considerable interest to mankind.

To "set thine house in order," is unquestionably the duty of every one; but this cannot be done effectually, without correct discipline. And this discipline in a family, must embrace the order of instruction and government. "Train up a child in the way he should go, and when he is old he will not depart from it." Early prejudices and habits exert a powerful influence on subsequent life, in every relation. It is in childhood, generally, that the foundation is laid for future eminence, or for future infamy. But parents, not generally aware of the strength of *first principles*, are too apt to neglect the administration of wholesome discipline at the proper time; and this we consider a radical defect in the training up of children, which is productive of a thousand domestic evils, that spread their baleful influence through the community to which they belong. The governor of a family occupies a station of great responsibility: His duties are of the most tender and sacred character; and, if faithfully and judiciously sustained, place him in a point of utility, superior to many of the public functionaries of the commonwealth. He lays the foundation for others to build upon—he furnishes the materials for the superstructure. "The best legacy you can bequeath to the world," says an eminent author, "is to leave it a well educated family." This sentiment, as admitted by the politician gives the deepest interest to our subject, as one that concerns the prosperity, and the very existence of a pure Republican government. And, in a more extended view, there are considerations in reference to a future state of unchanging existence, of infinitely greater importance.

Happy the man, whose wife is duly qualified by an amiable temper, a gracious heart, and an enlightened mind, to afford him the necessary assis-

tance in the government and education of his children. These dearest pledges of legitimate affection, are to receive their first and most valuable lessons in the nursery. Just so soon as the young intellect begins to dawn in the countenance—to sparkle in the eye—to smile at a mother's caresses and frown at rebuke, it is subject to discipliqe. At a very early period, indelible impressions are made—filial submission is taught—parental authority is acknowledged; and children once impressed with a belief of the existence of a God, and with a reverence for Him, feel the restraints of conscience—they are afraid of offending—the infant tongue is employed in blessing, rather than cursing; and so, "out of the mouth of babes and sucklings thou hast perfected praise."

But wrong views of this subject, lead many into fatal errors. While children are supposed to be too young to understand the principles of morality and religion—too young to be disciplined—less docile than any other domestic animal; they are given up to their own follies, they go astray from the cradle of infancy; and soon they become peevish, refractory, and disobedient. Too young to worship—to love—to kneel—to pray; they are allowed with pleasing *manly* mien to strut—to swear—and to strike! too young to *obey*, they learn to *rule* abject souls with lordly dignity! And daughters too, are often trained like

> "——that fair female troop thou saw'est, that seem'd
> Of goddesses, so blithe, so smoothe, so gay,
> Yet empty of all good wherein consists
> Woman's domestic honour and chief praise."

The nursery is, as an uncultivated field, choaked with briars, thorns, and weeds. The little olive plants are esteemed as brambles, fit for the burning! You say this is the effect of original sin—the want of grace, and truly! but, does grace want means? and have you tried the efficacy of the means of proper discipline? But why is it, that parents often bestow more pains to decorate the persons, and feed the vanity of their children; than to cultivate their minds, and adorn them with moral beauty? Why yield to these untutored minors the reins of government, and allow them to run into the dangerous excesses of unbridled passions? This blind indulgence may evince a foolish fondness, but is no proof of real affection. And this is a cause of that *idleness* in children, which carries them into the most dangerous amusements—into habits of dissipation, voluptuousness, and profligacy. In this fallen, degenerate state of man idleness is equally distructive to morals, usefulness, and to happiness. "I have lived," said the indfatigable Clarke, "to know that the greatest secret of human happiness is this—never suffer your energies to stagnate." God has indeed commanded, that man shall *work* six days in the week and *rest* one; and, if he will not work, neither shall he eat. Useful employment, so far from being disgraceful, as some may think, that it is essential to the character of glory and virtue.

There is a happy medium to be observed, between a rigid, and licentious discipline. A christian parent may, by grievous and unreasonable restraints, provoke his children to wrath. And, by an opposite course of in-

indiscriminate indulgence, he may connive at their improprieties, until the violence of undisciplined and incorrigible passion, sweeps them away into the vortex of hopeless ruin. The parent's hopes are then blasted, and society in general receives a shock! The heads of families ought, therefore, to be admonished to bring up their children under the influence of a temperate, energetic, and timely discipline. Bring them in the arms of love to the family altar, and offer them to Jesus, by frequent and fervent prayer. Persuade them by every art of blandishment, to accompany you to the sanctuary. Instruct them diligently in the Holy Scriptures; and govern them by uniform rules, and exemplary deportment.

All this will demand the united efforts of father and mother, who should carefully avoid the least appearance of a difference of opinion, which might lead to dissension in any matter of discipline. The husband should be reverently approached as the head and governor of the family. "His power is that of protection and love; when that power is abused it degenerates into tyranny." The wife is a companion beloved; and her respect and obedience to the paramount authority of her husband, are among the chief ornaments of her sex. *She* is a counsellor, *he* is the umpire. They are one. By their prudence they preserve harmony, and harmony gives energy to their government. There is no appeal from the decision of the one, to the tribunal of the other. Their children are therefore, the more easily restrained, and more powerfully persuaded, by such a blessed union of efforts for their good.

The succinct form of a circular, will not allow further investigation and remark. We, therefore, conclude this subject with one or two references. First, to Abraham as a exemplar in whom "all the nations of the earth shall be blessed." He trained his children and his servants properly, and received the approbation of the Almighty; who says of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." He had no less regard for the *commands*, than for the *promises* of God. For, when he was *commanded*, he offered his son of *promise*! And when Abraham commanded, his children and household were obedient.

Again, we refer to Eli's calamities, as an awful warning of the vengeance of God against the neglect of family discipline. Eli probably entertained much fondness for his children; but, "*his sons made themselves vile and he restrained them not.*" The displeasure of God was manifested by a train of calamities:—Hophni and Phinehas were suddenly slain—Israel defeated—the ark of God taken by the enemy—the glory departed from his family and nation—Eli was brought with shame and sorrow to his grave—his daughter-in-law, unable to survive the shock of these sad tidings, sunk under the deep anguish of her soul, exclaiming with her dying agonies, "*The glory is departed!*"